

M- 1374 Group I Clara Street, S F
Thursday March 14, 1968

[REDACTED]
Must Remain in
Transcription Room

So tonight we'll consider it the last Thursday. Next week we shall be going and there will be a meeting at Monterey, isn't it? I hope that some of you can come, and then we'll consider that the last ^uThursday that time, but I'm sure that not everybody can come. Today, the last time that Group I is here...I'll see, of course, several of you in Palo Alto on Tuesday, but we want to talk about Work for the next two or three months, with the assumption that some time in the summer I'll be able to come back. But I cannot make any promise about that. There are too many irons in the fire right now, and I don't know how hot they will get and what we can do to handle them. We are working at the present time in New York on a series of new movements and I hope that we will be able to manage to get out here ^gagain with a few people including Ruthie and Peter so that then we can go ahead and add to the repertoire that you have at the present time and for the time being you have to do whatever you can like we did today, particularly for Group I, that you try to establish a relationship among yourselves when you do the movements so that the movements themselves really become secondary compared to that what you have to accomplish as a relationship with a group, people who help each other by means of movements to wake up. It will take some time before you will be able to do it, and still it is a necessity because it is one of the ways by which one can actually become conscious. ^gIt may not be so obvious that one can do it by means of physical exercise, but each movement has in it the three centers. The music takes part of one, that you have to have in your mind to be able to do them correctly takes care of the intellectual part. Obviously, physical end is the movements of your body. I've said a little bit about it--it's not necessary, it's a question of unity, question of a unit.

Now what do I do when it is the last meeting again? There is one aim of course, that I hope that you continue to work in as exact a way as you possibly can, and that you do not allow yourself to deviate from what is really needed, that you will

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not allow, either for yourself or for others, personal interpretations of Work to go by the board without telling someone or telling yourself, and that only on that kind of a basis really that Work has value, when you can make for yourself an exactness of that what is required to reach a state of objectivity, and it has to be obvious by this time that there is only one way- objectivity, if you want to reach it, it means to become objective in a subjective world. That will give you freedom, and it is the only way by which you will ever reach freedom. It means Work because it is not given by Mother Nature at all, and in order to Work, you have to have a desire. The desire has to be pointed toward the possibility of a different kind of life, at a different level. It has to be understood that that what you wish is a recognition of your life as it is now, and then to be able, almost I would say to separate this life from your form as personality and that the joy that you should have in wishing to Work is a recognition all the time of that life. It will include a gratitude if you understand well enough what this life is for you because, let me say one thing: you will never get rid of it. It doesn't matter where you will be. It doesn't matter what will happen to you when you die. You stay with your life. For some reason or other it is attached to you, your name, it is attached to your personality. You do not know how much already previously, to which your life was attached, in different forms maybe. And you don't even know how much and how many times you might have been here as life in a different form, here on this earth. You do not know what your karma involves at the present time. There is a karma because you know that karma is a responsibility for that what you now are, and when one becomes interested in desiring to become conscious, you recognize a karma. Because a karma has a law. It is the fulfillment of that law that will make you responsible for that what you now represent as a life. And then once now knowing and having the taste of that, you will know that as far as your thirst is concerned, it is quenched. It is the realization of life now existing in you will never make you thirsty again because you know it is there and it is now yours. It is up to you. This is really the thing that we should constantly have in mind -- that you cannot get rid of your life anymore. Whatever you

wish to do with your body, your life still is there, and the responsibility, when once you have realized that there is that responsibility, you will never be able to do away with that even if you try to do away with the form in which you happen to live. Your life continues. It is now you, and you have become conscious of the fact that you have a life to live, and the building of that what we need in order to free this life from this form is simply a stepping stone towards reaching his Endlessness, or to understand what is the place of ^{his} Endlessness in the universe, and what is the place of we as human beings in relation to Infinity. And that is the task I would almost say that from now on we will have. I do not know how often it has been told to you, even assuming that you had a life before this one. And whatever might have happened during such lifetime, and you know well enough that there are many stories or indications, and sometimes a great belief in the fact that one has lived many lives and that many lives are needed for a person to finally free that what he represents as life from the bondage of whatever he may be. So I don't know if you know anything about previous lives in which these same questions have come up, because they will always come up wherever one is, in whatever form one happens to exist. And that is problem of freedom, of freeing yourself from the bondage, we call it now of this earth, exactly in the same way and exactly in the same kind of principle exists also when you have a Keshdjanian body, and that that time you will have to free yourself from the Keshdjanian earth, I would almost call it. Of that what will remain in existence after the physical body dies, you are now once and for all and forever attached to the necessity of Work on yourself. This you might say is unfortunate., because you cannot withdraw. No man wishes to withdraw. And even if conditions are so difficult that sometimes you feel like throwing it up completely, you will not avoid ^{7 Karmatic} this particular Karmatic law, to which you are subject, and this time you know about it. At other times you don't know about it and still you have to live in accordance with that ~~Karmatic~~ ^{Karmatic} law, known or unknown. The assumption now is that you know and that you will have to find out why it is there, and if you do know that, you will have to know how to get around it and how to dissolve the law, how to make the law your property so that then you can do with it what you like. If it is your property, you can destroy it. A person need

not be bound all the time. When he finally discovers that he is bound and he knows what is binding him, he has the possibility of trying to understand what is meant by the dissolution of his manifestations, and the more you go on that road of trying to find out in what sense can freedom exist for one, then you will realize more and more that one starts with that what is now binding you to earth, because that is where we live. And on earth we hear now about this possibility of further growth as you may have heard before, and as you will hear again. Because it is still problematical if you can free yourself completely before you die here, and whatever there is in store for you afterwards, you will find out, you will know about it when you get there how to develop this, i.e., this particular concept, and how to live in accordance with it, and how to understand it of each other, and how to know that every person is faced with exactly the same problem, and it one realizes that, and if one is engaged in this form of research, of finding out what is needed and then to communicate it to others so that they can be lightened in a little bit in their task, that your responsibility does not end in your own life-- it ends only when you have joined with the totality of all things existing, and even then one doesn't call it an end because that for anyone else living and trying to free himself in this life of successive lives after, still will have the last bondage to be cut and this is not done by you. When finally the law of three becomes apparent in one that what cuts it is done by means of a fusion process and that is dependent on His Endlessness. Someday you will give up your responsibility for the sake of becoming one with the totality. This is the meaning of Infinity. You cannot at the present time still living in forms realize what is meant by it, because it would mean that you give up your life as it were completely to find it, and that what you may attempt at times now to try to do that you know there will be a failure because you will find yourself bound constantly by some new kind of a form and whichever way you turn you will for a long time remain in that particular kind of a state. It is only when one dies to oneself completely, and I mean by that in an absolute sense that then one is really free, and at such a time God within one joins with that what is all around as His

Endlessness, living in a state of Infinity which has no form. The question how does one find it and what is there in man that can give one joy to wish to have this kind of responsibility: you see, when you Work, and in the beginning there is a tremendous amount of not only curiosity but a realization that something is there for you and that gradually, out of that what you now uncover, you see many many possibilities and you are ready to go anywhere, in any direction, because it is beautiful to go, and you know that that what you leave is your life here, all the different manifestations of earth, which many times you do not understand as yet. But there is only one aim-- to get rid of them as soon as you possibly can. So you start on that kind of a road with a tremendous kind of a wish that it ought to be over soon so that you can reach God. And going on that road you get a little bit tired when you realize how much more you were bound than you originally thought. And that although in the beginning you may live on your feelings and that kind of a wish, you end up by the realization in your head that you are constantly bound, and the more you try, you are more and more bound, and you discover in yourself certain impossibilities which seemed to be insurmountable, and after some time you are ready to give up or at least you do not know which way to go and that what you have lost is the joy of life. How does one find it again? Because you should not Work unless you have a desire, and the desire should be joyful for you. It should be constantly the opening up of new possibilities and when that is there as an adventure and you look at life with an entirely different viewpoint, and you want then something out of life that at the present time you as yet do not possess, and you are dragged down by a variety of things that prevent you sometimes to see what may be ahead, and intellectually it doesn't help anymore to say that you ought to Work or that at the present time the condition in which you are is not right. Intellectually you will admit ~~xx~~ it, that it is necessary to Work, but there is no wish because you are too much clogged up already and you find out how bound you are and you don't know which way to turn. One turns inside. One turns to one's inner life. One turns to that what is essential. One dares to turn so far and go so deep that one reaches the essence of one's essence. This is the solution of Life. This is solution of Work. This is solution for everyone

who gets once in a while disappointed and as I say doesn't know which way to turn. Turn inwardly. Turn until you finally discover that what is immovable and permanent within yourself. The way to do it is simply in the first place a little relaxation to get rid of the extraneous matter, and not to consider that what is now binding of such value, because it isn't. When you look it in the eye it is not really very much that can bond you. And then in the simplicity of your life there is a simplicity which applies to your outer life. You try to find what is the depth of your inner life and that takes time and for that you have to have patience and also you have to have hope. A person who has no hope will never work. A person who believes that God will come to him at the proper time never gets to God. One has to go towards God, and where is He? In the outer world, true, there is God if one could understand the concept of space of that what is usually these three omni-~~words~~ words-- that what is (I'm) in one, that what one is oneself. I am in that sense. If one could continue that am-ness as I am-present, that is, if one starts to realize what is really to be expected from the depths of oneself. That is, one dares and one leaves at times outside conditions () and you feel very lonesome because you are used to the way life has appeared to you and you cannot always give up the different things that are really required to give up, and you come to the end of your string and still there is nothing as yet because you cannot see at such a time even the lights of Karatas because that is sometimes clouded away and you are here and the "I" is never to be seen. It has to be felt. You have to rely not on your intellect. You have to rely on that what is an emotional quality of yourself, and that becomes apparent in the innermost recesses of your inner life. What is there? God, of course, because that is where your life is. We simply say magnetic center in order to give it a name. When I wish to return to that where I came from, when I come to the realization of that what I was, and I always am and I always will be, and that that point of infinity within one is the point with which and from which there need not be any further return because it is the end and at the same time the beginning of that what starts to grow out from there again back to the outside world, and then to take the outside world from the standpoint of one's inner life. So it is that kind of a problem. How deep does one

want to go? But you see, the desire is I want to regain a joyfulness, a wish to Work, and for that, this innermost life of mine, that has to be uncovered, and I will dare to uncover it time after time, regardless of whatever the disappointments are in one's life, one must come to the realization that it has to exist because where otherwise is the central point of one's life? This discovery of that what one really is and that what has caused I call God within one and one looks at one's inner eye and one tries to find a road to it, and really it is not so difficult because the only way is to go and to Work and to keep on going and not to lose , to have trust that it is there and that at a certain time it will be noticed in what direction it will have to be and that maybe the last steps are very difficult to take. Everything that one tries in reaching one's inner life is gradually causing much more pressure on one and that that what is needed when one goes from the circumference and one is in a spiral trying to find a central point of the movement, that the closer one comes to that center the more difficult it is because in that all the different pressures from the outside have been condensed and it is extremely difficult to reach something that I say this is for me permanent, and many times when I say this is permanent, it is not as yet, because this utter permanency cannot be pronounced and I have to have a feeling and a language for my feeling free from all kind of words which I now must use because I am still too much on the periphery, and I, you might say, I am still beginning. But I want to go in order to regain that what I originally had, that is, my joy of living. To keep it, i.e., to have in the first place this kind of belief, the hope that it can be there again for me because I had it, I had it superficially and it was only because it amounted to the possibility, but going down towards the center I narrow down all the different experiences and they become very much alike and very few in number and the essential quality of things becomes very much more apparent and I have to get rid of that what is the outer periphery in the manifestations as I know them. This is the way a group will be because it ~~xx~~ is made up of people who are at times disappointed and it cannot be avoided because there is no direct road to the center which does not touch on such difficulties. And so in the first place I say have patience with each other. It means of course patience with yourself and that perhaps at certain

times some people have a little bit more joy than you, then they can affect you and sometimes you have to furnish some form of joy for them. What is this joy that I am talking about? What is this aliveness in one? What is this problem of in the midst of certain difficulties to remain serene and if possible to bubble over into something without considering where it will go, only to consider it alive, as a sign of life. That there is in one this desire that I want to reach something someday somehow or other, and that it is not dependent on the amount of experiences I've had. It is dependent solely on realizing that what is now at the present time, i.e., what is now essential for me. And that what is even more, much more quintessence, five times distilled, in which that what I want to find has that kind of a quality and it is not dependent on how well-behaved I am and how beautiful I look. It is all dependent on that what is the beginning of my soul. If I start to build that way, that what is the Kesdjanain for me is the medium through which I go to the center of myself. In the center of myself, I build my soul because God there is the architect to tell me how to do it because he then will recognize my soul. He will not know my body. My body for him is nothing else but a little form like there are thousands and thousands of others. But when I reach the center of my existence, then He knows that I have gone through the difficulties of life, and for that reason this kind of maturity that one gradually acquires either by living or by suffering, it has fortunately nothing to do with an age, because age can only give opportunities. But that what a man becomes is really his attitude towards life as it is now and life being life any one time and forever and ever can be reached at any one time in reality as life. And the realization of that life being what it is in principle, it is independent on that what I call even maturity of myself or that what I say is like education or having had contact with a variety of different things. In that sense, intuition will give me the road because intuition is based on my (). What I need for that purpose is the refinement of feelings. Actually to add to that what is now an octave for myself and which resides in my solar plexus and for which different radii go out to the rest of my body on order to fulfill the requirements of an octave. That with that I will want to build two things, i.e., that what is the octave of one's feeling has to extend in two different directions. One is below and the other is above it so that at the end, if it possibly can be reached it will be a three-fold octave

of which the top part is emotional, and which the middle part is my ordinary feeling, and that what is below has a little chaotic quality because it deals with ordinary affairs which are very very ordinary. They are usually the kind with which I live in ordinary life, the kind that are attached to a variety of people and cause all possibilities of identification. This is really what I must see, that I live now very often in that ~~direction~~^y, and I should already live in my solar plexus sufficiently^y so that in that solar plexus there is hope to find the road to my heart. Solar plexus and that what should be there belongs to Man #1, and that what belongs really to that what is the lower octave of one's emotional scale is already there in one's physical body. But it is so connected with the physical body that I don't know anymore the distinction between that kind of feeling and the manifestations when I express them physically. The growing out of this octave, three-fold octave of emotions is simply that now living in the middle one, which I can more or less manipulate, I have to remember potentiality of that what is above when I have to know for sure by experience that what is for me the lower octave in which such experience becomes in the first place my property, and then having owned it I can throw it away. For that reason it takes a long time because one is not so easily owning that what one has as feeling, and when one has it, one is so happy with it that one hangs onto it and doesn't want to give it up. At the same time it has to be placed in the proper relationship towards the center, and particularly it has to be balanced with that what could become an emotional quality in man. This growing through the Kerdjanian region simply means that I now firmly become convinced that that what is in the center is the higher emotional quality towards which I wish to go. That that what I leave behind me as periphery is the lower octave, and I have to reaffirm it and constantly on this road through Kerdjan, this Kerdjanian section of that what I am as a sphere reaching the center point of my existence is simply that I now know whatever the value is, and i.e., Kerdjan being affected by that what I came from and which I want to leave and affected in a positive way by that towards which I want to go which is the higher emotional sphere. So this is the road one takes. And the road may sometimes be long and sometimes there is on the road like a flash of lightning a totality of lighting up everything, and at such a moment I see God. This gives one hope.

This the realization that such things are possible for a human being. This the realization that if I take the responsibility under which I now must live that I know that in that there will be moments of such great intensity that I lose myself in it and perhaps at times even become blinded. And still one goes on, at times as if one is blindfolded, towards the center. One will not miss, i.e., one will know the direction. There is an inherent instinct in man to find out what is his final rest. That is to say, a person who remains active will finally desire a point in which there is no more activity. And the second point is that that what is at the center attracts one. It attracts that what is in one in the first place of a higher quality, and that what belongs to man #4 of his wish to grow. And that what continues to attract is the development of man, what is now potential for him to establish, his higher intellectual and higher emotional bodies. These are the things that belong to the formation of the second and the third part of his emotional octave. When man finally can reach the center, he has harmony within himself. He has harmony as far as his emotions are concerned because ~~u~~ with this he has the whole range of the three octave entity, and that when that final note of reaching the center is struck, you might say when he plants his flag which he has on it the sign of how to reach God, that then at such a time in this kind of a fusion, the fundamental absolute note is struck for him, of which on earth there is one point where there is an absolute sound. The meaning of this is that one reaches that from which there need not be a return. One reaches a point of peace within oneself. One reaches a point of no dimensions because it is a point and striking of the note ~~hang~~ changes that point into a moment of existence, and from that time on man is free as man. He is still bound by that what is God. Whatever the karma may be that one is leading towards, and whatever the reason is why one exists, and whatever are the possibilities of life for oneself, and whenever there is a group together discussing these kind of things and relating their experiences on this particular road of possible development for oneself, then it behooves one, and I've said it before, to bring forth exactly that consideration of each other, of knowing that all of us in some way or other are striving, I call it research, accumulation of data in order to have out of the totality of many many possible possibilities as within each person, each one of us, to come to a totality

of knowledge, and that one then in these kind of facts has towards it a wish to understand each other and that you then communicate on that basis of consideration what is happening to someone else. When I myself go through certain sufferings and difficulties, etc., maybe I am not the only one who suffers, and maybe someone else exists somewhere in this group that I perhaps could be of use to and they in turn can be of use to me when I want to do it the right way, when I want to consider them and when I know/I do consider them ^{that} I consider myself. The principles of Work are the same for everybody. There is no difference at all in the principles. It is only in the possible form in which it happens to be because each person is educated a little differently and also the form is a little different. And our greatest difficulty is that we don't know how to look through the form to see the essence. And so that is the problem that will remain a problem for all of us. The collection of that what is needed in order to understand each other is based on that what one at the present time can become sensitive to and that as far as sensitivity is concerned, when it belongs to the possible development of one's consciousness and one's conscience, is of course of quite a different nature compared to what we are now used to and that one has to keep one's eyes open. That is to say, at that time the two eyes which we need at the present time for focusing on one thing is not needed any more because there is no difference between mind and heart. There is no difference between consciousness and conscience. And for that reason one "eye" is enough. But in order to accommodate itself to us it divides into two eyes until the possible unity between consciousness and conscience can take place, and for the time being while we are on earth we still live in a certain duality, that is to say, if we feed consciousness and conscience by hedonism and abstinence which come from sex energy, that then the necessity is ultimately that they become the two faces of the same thing. That is the basis for man's individuality which becomes apparent when he has a will to ~~fact~~ and that for the time being only I have told the two things to exist because if I see it from this side and from the other, or rather if I am in between and can look at one and the other, I am the one who combines the two and makes with myself the three out of which again unity will come at the proper time. What does one do regarding this inner life? That is, what is it that I want to put in my outer manifestations when

I once know that there is a task that I have to do and I know that I must Work and I know that in Working I will uncover little things which at the present time are not clear to me and that the necessity is for the sake of my karma to go on and on because I don't want to stop that because I won't be able anyhow. It will come after me. I will have to solve the problem either now or hereafter in time at a certain place. And that therefore, when I work and I am convinced that eventually there has to be an end to this confusion of oneness, that then for me I should not be discouraged but keep on going on the road where I am, trying then in the best way I possibly can in trying to eliminate that what is an obstacle, and one after another remove it with all the force that is in me. There is only one aim-- I wish to become free and I wish that everyone else could be free, so that we could actually then in reality live as a unit, as something you might say that could be recognized by his Endlessness. When there is division among us, when there is misunderstanding, when there is something that one person goes one way and the other goes the other and that all they can do is lift up their hands and say hello but there is nothing there that binds them, and still it has to be done when one Works together because Work together as a group means a chain and the chain has only the strength which is dependent of course on the links. That which is a group is a net in which each person is a knot and that the space in between the knots is the ~~str~~ strength of the net. It is this invisible something that one calls a relationship and that becomes the most important part because the knots are only little units which hold together the space within that net which represents the group which gives the strength to everybody. I hope, you see, that you understand this and that every once in a while you will talk about the possibilities of whatever your behavior has been as a member, and that every once in a while this question it does come up time and time again and you have to be reminded that there is responsibility in the activities that must take place when you have a group together and you have meetings and activities among you and that someone will have to take a responsibility of ~~in dictating~~ indicating perhaps in what direction certain problems should be solved and that you are not shying away from certain things ~~that~~ that you ought to do and that when you see that something is ~~x~~ is still loose and that it ought to be tightened up, don't tell someone else to do it.

You go ahead and do it first. You start. When you realize that the kitchen is not right, it is unclean--we talked about that. You make sure that it is attended to. Don't always do it yourself. When Ron knows that certain things have to be done it does not mean that he has to do them. Someone will have to do it. Maybe he sees it, he asks you, then do it. When we have transcriptions of tapes, do you ever consider when you wish to set out to transcribe that there ought to be a time limit for such a tape to be out? In your hands? And if you cannot return it within a reasonable time, don't borrow it. Maybe someone else may need it or maybe someone else can do it whenever they say they are going to do it. There are several examples of that kind. And you know it and you know it for yourself that it is wrong. If you keep on doing this kind of thing you become wishy-washy. It doesn't mean you have to get angry but you can become emotionally involved and say, for Heaven's sake, what are we trying to do? Straighten these * things out. There are other very small because what will you want to do? We talk a little bit about going out in the country for the sake, safety of everyone and perhaps because we could operate better from there and also because it might create a certain permanency for Work, and where are we going, and if we found a place, who is there to go and with what are you going? With your friends or all by yourself? With a feeling that you belong together as a group? Because if you don't have that, don't start it/ There is no sense. We all have such problems, not only here-- we have them in New York of course. We have them everywhere where groups are. Sometimes I am sorry that you don't have as much time as I have because I devote my time to this kind of Work and because of that I profit because I have a chance to listen to a variety of striving members of groups. We had a little bit of a taste of it when the Dallas tape was played in Berkeley for a little while and this is the kind of thing sometimes perhaps a little amazing and in all cases time-consuming, but I can afford it because this is my aim at the present time and then I get from it such inspiration, such marvellous wish of wanting what is this as a question for me and five or six try to answer and are concerned in such an answer. They try to give what is, in their experience, the best way they can so that the other person can be helped and I have a chance to listen to it and you might say collect data. The tremendous value of that I cannot tell you because really, what ~~do~~ we do scientifically? We collect a great many data about

parapsychology, extra-sensory perception, sometimes called higher sensing perception and rates of vibration certain people are subject to and are also able to perceive. Colors, in whatever there is as atmospheres or auras or things of that kind, we collect them and then we write books and there are at the present time interesting books about them and they go to a little bit of scientific terminology in order to put it in the proper place and of course one ought to know something about it, but still, what do they do? These are extra-sensory people who are clairvoyant already, who have something by nature that of course many of us don't have ⁿ and perhaps we do have a little bit of it. We are engaged in trying to build something from an ordinary mind and because of the difficulties that are involved in building it, a variety of obstacles are much more obvious to anyone who keeps a little bit lower to the ground and who is not selective to take only those who are extra-sensitive already. We wish to become Awake. It is a kind of development of one's brain and together with the development of one's heart in a certain way corresponding to that what takes place in the brain which for mankind is of use and which could give to mankind a key to their own existence and that gradually out of such accumulations of data which are I say lower to the ground because they are there belong to ordinary people, they in turn will enable others also to Work because after all what do I care about someone else who is extra-sensory perceptive? I can admire it and sometimes I can go to them and ask what happens in the future to me and what will happen to the rest of the world and then perhaps I can say Oh, yes, there will be an earthquake so I move out of New York or San Francisco in order to be safe-- and again, safe for what? For your life? For that what is so damned important to you when you know well enough that your life will ^{never} end? Only a little bit different kind of a manifestation and one is so attached to it. But if one can gather data about ordinary people like we are, and if one can then be in con_tact with what is being said truthfully and seriously and very very honestly that then one could accumulate so many facts and out of that even distill certain laws of how man could work and what,

if he does, he will have to meet because his personality will object to this or that kind of an aspect of it. We are engaged in something that is of tremendous importance but you don't know it and that is why I say I am a little sorry sometimes that you don't have the opportunity I have because I get a great deal of such data. How to digest them and what to do with them, how to make them available to those who wish to listen to them and you know there are no secrets as far as I am concerned. You can have what you wish, you can wish for anything and you will have it if it is there and if it isn't then you will simply say why isn't it? And maybe it can be made. There is no limit, if you wish, to your world. The limits are only within you. The opportunities are during the day every moment, not even Mother Nature is stingy about giving you opportunities, You might say she can't help it because it happens to be subject to the sun and not to the earth and of course that is right because that what is given to man does not come from the earth. ~~It~~ It is changed by the earth when the earth receives the rays of the sun. It is not the highest temperature when it is twelve o'clock. It is at one-thirty simply because the rays of the sun which you consider warm first have to warm up the earth and then the earth starts to give off the heat so that the highest temperature is reached after the sun reaches its zenith, its highest point. It's exactly the same that we constantly believe that we receive from the earth what is of this earth, and it isn't because earth is still part of the solar system and that what is the center of the solar system is still the sun. That what is the center of ourselves is that what is within our magnetic center. All the rest is like the earth borrowing from certain things, borrowing from that what exists outside, like the moon, reflecting light of the sun, parading as something which is of value to us and even making us moonsick. Naturally when we believe in just ordinary little phenomena and we perceive them with our eyes as they are and we are so attached to them that we are blind to the rest. Who can read between the lines that are written in the Universe?

menne menne tekkel pharsirh?
 (phonetically- menne menne tekkel y facit) That what is written on the wall, that what everybody could read and that will spell doom for those who cannot. But when one reads it at least one is informed and with that it is up to each one of us to do what we can with it and the responsibility I have said before will always be there within your conscience and woe to you

when your conscience starts to vote, and it includes many more things for which you become more and more responsible and the discharging of it takes place in only one direction, to get away from it after you have paid your debt at the periphery, and leaving that for whatever it is, and let it be, let it be at times destroyed, but you find a road towards your inner inner life with as little belongings as you may have, in simplicity in that what you on that road can digest and that what you can take with you of the totality of things existing in the rest of the world and leave alone that what at the present time has done its duty for you and has made you what you are now, that what is your past, forget it now and stand on it in order to go into the future, preparing now in the present that what you are and knowing this you know your strengths, and with this that what is aspiration builds a new form of life for you, becomes within yourself the inspirational quality which God will approve of when he sees it, how simple it is, how honest, and how sincere you are. You see, I wish for you that you grow, I wouldn't say ~~naturably~~--great naturally, that you grow with all the capacities you have, with all your abilities, with everything that you so-called possess, and that with that you will not forget that someone else also possesses certain things which at times need your approval or perhaps a consideration that sometimes you admit that so-and-so is also striving and that perhaps also a little bit of that form of that let's call it stroking of vanity will go a long way because it shows that you have a feeling and wish to share that what is yours with someone else. We are so poor many times simply because we try to remain rich. And it is so silly when you really look at it, because what is there of value that is going to last? What can you find at the present time of your soul? If your soul will not die why not try to find it and work on that, to build it maybe permanently? So what else is there to say? You see there are tapes, there are meetings, there are constantly reminders, a little trip like this here and there, some material, it is gathered, it is there for you to listen to if you wish, to sit quietly, to let it penetrate, to take one tenth of it and make it your own and then decide: Tomorrow I will live in accordance with a certain rule of that what I would like to call an Obligolnian obligation on my part, of that what is required

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of one of the five. You know I gave a task in New York, the first month of this year the first one, the second in February the second, and this is the third month, it has to be the third striving, striving for Objective Morality. It has to be with your mind. With that what is your thinking apparatus, with that what you should try to use in order to find your place so that you have a concept of that what is the totality of the universe of which you are, and that what is your mind representing the sun of your own solar system, your world, and that in thinking, in trying to make it work, in trying to make it objective, this is the task for a man as long as he is on earth and he uses his mental functions in order to give it light, that then his ~~task~~ task is to make sure that that what he collects as data is absolute for him and that the task for March () to become in your mind as absolute as you can be. This is I call it a striving for Objective Morality of that part of your life that will count because all the other parts disappear gradually, including your ordinary mind, brilliant as it may be. It will disappear. That what will remain is that what is in between. That what is in between the phenomena and becomes noumena. That what is in between the activity and that what becomes beyond it as giving it form. That what are now the spaces between the knots of the net, that what is the relationship between a group of people, not the individual. That what is really God, containing everything in the midst of all the forms that exist. This is the limitlessness of space. When ~~x~~ you try to think what you have already, where is Gurdjieff? Where is All and Everything? Where is the possibility of reading it, studying it, thinking about it, applying it because you know what to do. You are very very favored. Much already is there you might say formulated. All you have to do is make it your own, and why is one so lazy? Simply because you don't understand () that is for you as well as for anyone else. As long as you remain un^{conscious} and go fill your ordinary obligations of ordinary life it is of very little value as far as His Endlessness. All you do is to help maintain the earth and remain a transforming agency for feeding something that belongs to an involutionary scale. As man who wants to become just a part of involution. Involution is not his own. Involution is a result of you can call it a thought or a wish to become

manifest and to create phenomena from that what is the center of the universe going out towards the ends of space. That what is evolution for a man is his own wishing to grow towards that what becomes for him infinity. As man remains unconscious he belongs to the involutory scale. As man tries to become conscious, the sign is pointing towards the center of where he really begins. That is man really should become like God because that is the way he was created, as if man being created reminds God that He exists. It is then as if man being created he is reminded that God exists. These are constantly the ideas that should be within you and whenever you meet, whenever you have a group, whenever you talk, whenever you relate your experiences, whenever you think that that what was an experience may be useful for someone, don't ever assume that you teach. All you can do is make statements about your experience and you will say "If it is of any help to you, you are welcome." "This is what happened to me, this is what helped, this is what gave me insight and maybe if you can understand what I mean maybe you can be helped and I am willing to share because it really is not my own, it belongs to all of us."

So you work now. I say it is the last meeting we will have where we can talk a little bit more intimately because the other meetings will be of course about some questions and perhaps not so much about inner life. When I leave, I leave on the basis of an understanding of inner life. I don't leave just to make a little trip. I leave and I wish to leave something of myself here, if it is possible. It is not a question for me, not a wish to part. I wish to divide but that what I want to leave essentially is some kind of a--- how will I call it?-- maybe a part of an atmosphere. That what you now know or rather what you connect every once in a while with a visit of mine. And again, it is not me I leave. You know that, you know it well enough. Is that what I fervently wish to be and to become and that I hope someday will reach in some way or other to become really conscious and consciencious so that then in such a state there will be an all-knowing () which can then execute and actually become free from all the manifestations of a human body.

So, we'll see each other and at the same time have a good stay here while we

travel East where the sun comes from and coming back again with the sun to tell you again and again what is the principle of light. Don't let it go down in the Pacific Ocean. There is time enough for the sun to die. You keep it as long as you can. Nobody will be able to tell you that you are holding it. Because for you both the sun~~and~~ and the moon can stand still if you wish. That was the desire of Moses, and stretching his hands out towards heaven and those~~de~~ were his helpers who were afraid he might get tired. They held his hands up and as long as they were up the sun and the moon stood still. The effect of a group on each other is to help to hold up that what is important so that no one will have a chance to say, this is dying. Keep it alive with your own life in whichever way you can. Goodnight.